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THE GENTILE AND THE JEW

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IN THE COURTS OF THE TEMPLE OF CHRIST

An Introduction to the History of Christianity

FROM THE GERMAN OF

JOHN J. I. DÖLLINGER, D.D., D.C.L.

PROFESSOR OF ECCLESIASTICAL HISTORY TO THE UNIVERSITY OF MUNICH

BY

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LATE FELLOW OF NEW COLLEGE, OXFORD

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of Eastern Asia, Brahmanism and Buddhism, were obviously excluded; for both, after many centuries, still stand so completely aloof from the Christian Church, as to put out of question all contact that might have left behind any trace on the side of Christianity. As regards time, it seemed not only to the purpose, but even imperative for the due fulfilment of my task, not to stop short at the period of Augustus and of the Founder of the Christian religion, but to continue the picture of Græco-Roman Paganism down to the time of the Antonines, or 150–160 A.D. Up to that date, it progressed in course of development, unimpeded by pressure from without; only from the middle of the second century after Christ were Christian influences observable upon it. After that date, the Græco-Pagan soil produced but one intellectual fruit of importance, the doctrine of Plotinus, with its developments and modifications by the later Neo-Platonists. This school and its teaching are, however, no real product of heathenism pure; Christianity exercised no inconsiderable influence on its development in its religious aspect. The phenomenon of Neo-Platonism generally is only to be grasped through the medium of antagonism to Christianity. This fact I allude to here simply because it helps to prove my assertion that the internal history of old heathendom, up to the commencement of the process of its dissolution, really came to a close at the epoch mentioned.

If I be not mistaken, there is in the agitation of the Pagan intellect throughout the century before, and the century and a half after, Christ, amid much that seems accidental, a certain regularity discernible, an entering of that spirit into forms of ever-progressive precision. The genius of antiquity essayed, exhausted, and used up, so to say, every combination possible of the principles once intrusted and handed down to her, the entire of the plastic power that dwelt within her. It was only

after she had become completely incorporated, after each one of her doctrines, forms, and institutions, her sum of vital power, had been sifted and consumed, that with the period of the Antonines a mighty revolution commenced, not visible, indeed, to those who were contemporary with it, suspected by but a few; and a leaf in the history of the human mind was turned over.

This is one of the impressions presented to my mind's eye with a peculiar brightness and life, as a result of my inquiry; a conviction which I trust the reader will share with me, if I have not fallen utterly short of the height of my task, and below its requirements.

J. DÖLLINGER.

MUNICH, *6th April* 1857.

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PART I

THE GENTILE

Books I. to VI.

Encore que les philosophes soient les protecteurs de l'erreur, toutefois ils ont rappé à la porte de la vérité (*Veritatis fores pulsant*, Tertullian). S'ils ne sont pas entrés dans son sanctuaire, s'ils non pas eu le bonheur de le voir et de l'adorer dans son temple, ils se sont quelquefois présentés à ses portiques, et lui ont rendu de loin quelque hommage.

Bossuet, *Panég. de Ste. Cathérine.*

goddess of fate specially ruled the destinies of men. Kings and authorities saw in Zeus their type and their guardian; Athene held her shield over cities. The public and domestic hearth were in the hands of Hestia. To marriage the favour and providence of Hera were assured. Legislation was confined to Demeter. Mothers commended themselves to the keeping of Artemis or Ilithuia. Music, skill in archery, and soothsaying were Apollo's attributes; the healing art was under the tutelage of himself and his son Asclepios. In war, Athene was invoked, and Mars controlled. The chase was placed under the inspection of Artemis. The operations of the smithy and all who wrought by fire found a patron in Hephæstos; whilst Athene Ergane presided over the softer works, and Hecate guarded the highways.

element, but only a primal Hyle, out of which the four elements disentangled themselves, and living creatures were formed. Isis and Osiris were sun and moon: other gods than the heavenly bodies there were none; yet Zeus-Ammon was the all-penetrating pneuma, the world-soul in a material sense. Porphyry, quoting Chæremon, says they explained the sun to be Demiurgos, or creator; and interpreted the sagas of Osiris and Isis, and all hieratic myths, partly of the stars, their risings and courses, and partly of the waxing and waning of the moon, or the course of the sun, or the Nile, but nothing of incorporeal living creatures.[1] Hence, too, the generality of them believed in a necessity, or "fate," dependent upon the motions of the stars, to which human things were subject, and, in temples and images, worshipped only such beings as were in a position to relax the laws of this fate.

The author of the work upon the Egyptian mysteries,—if not Jamblichus, still a contemporary of the same school,—confesses on his side there is no unity to be found in the teaching of the Egyptian priests, neither in their ancient ones nor among those living at the time;[2] and therefore his theory embraces the doctrine of a single school only. Chæremon, he says, and the rest, who have only taken up with first cosmical principles,[3] merely enumerate the lowest class of principles: what was said to the people was chiefly about the visible and corporeal universe, they being incapable of rising to ideas of the intellectual world; but the priests in reality taught, as he maintains, above this visible world, a first and highest being, simple, indivisible, and immovable; a monad who knew himself, was self-sufficient, and was only to be invoked in silence. This monad was the archetype of the second god, who is unity proceeding from unity, the first essence; and this second god, Kneph, is his own father, for he proceeded, by spontaneous motion, from the immeasurable womb of the primal being, sole and self-contained. First under him is the god, the demiurge, the generating Ammon, who, as the artistic statuary, is called Phthah, as the beneficent, or author of pleasant sensations, Osiris, besides many other

[1] Porphyr. *ap. Eusеb. Pr. Ev.* iii. 4, p. 92; cf. p. 118.
[2] Jambl. viii. 1, p. 157. [3] *Ibid.* viii. 4, p. 160.

until the proconsul Tiberius, in the second century after Christ, had the priests who did so crucified on the very trees which overshadowed the temples of that abomination. The worship of Astarte, too, was transplanted into Roman Carthage; and the Christian writers still mention the fervent homage paid to "the celestial maiden" and her magnificent temple. People had copies made of the Carthaginian, as well as of the Ephesian, goddess; and, even in later times, a philosopher, Asclepiades, is spoken of as always wearing a little silver image of the goddess Cœlestis on his person.[1] As to the impurity of the rite of this goddess, and the indecencies with which the games set up in her honour were always celebrated, strong expressions are to be found in Christian authors: Augustine calls Cœlestis a Vesta of prostitutes.[2]

[1] Amm. Marc. xxii. 13.

[2] *Civ. Dei*, iv. 10, and ii. 3; Salvian, *de Gub. Dei*, vii. 16.

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